162 The population's distribution by religion (1923):

Roman Catholics ..	80.48%	Greek Orthodox ...	2.54%
Protestants	9.54%	Other Christians ...	0.09%
Israelites	7.26%	Other non-Christians	0.09%

167 The situation has undergone a radical change in consequence of the Hitler-Stalin Pacts of 1939-1941, when "exchanges of population" and "repatriation" were applied: nearly all Lithuanian Protestants were "repatriated" to Germany as alleged members of the Germanic race, even though a great many of them had never had any German blood connections. During the German occupation, nearly all—except some 20,000—Lithuanian Jews were either exterminated by the Nazis or deported to Western Europe. The new Russian settlers had fled with the Red Army and the NKVD in 1941, speeded by the Lithuanian insurgents. Repatriates of true Teutonic ancestry had come back with the German troops and again retreated with the Nazis. Some 160,000 Poles were repatriated to Poland by Stalin's orders in 1945 and 1946.

Therefore, when the Russian regime established itself in Lithuania, the invader had to deal with an *exclusively Lithuanian Roman Catholic population*—and the imported Russian and Asiatic hordes of "masters."

795 When the Russians occupied the country in June 1940, the Church of Lithuania was organized into an Archdiocese of Vilnius (under Archbishops Romuald Jałbrzykowski and Mečys Reinys), the Metropolitan Archdiocese of Kaunas (under Archbishop Juozas Skvireckas and Auxiliary Bishop Vincas Brizgys), the Bishopric of Kaišiadorys (under Bishop Juozas Kukta), the Bishopric of Panevėžys (under Bishop Kazys Paltarokas), the Bishopric of Telšiai and the Prelacy of Klaipėda-Memel (under Bishop Justinas Staugaitis and Auxiliary Bishop Vincas Borisevičius), the Bishopric of Vilkavilkis (under Bishop Antanas Karosas and Auxiliary Bishop Vincas Padolskis), and the Bishopric for the Armed Forces with Bishop Teofilius Matulionis as the Chief Chaplain. In addition, Archbishop Emeritus Pranciškus Karevičius and Bishop Petras Pranas Bučys of the Byzantine rite resident in Rome, were in Lithuania. Archbishop O'Rourke of Danzig, former Bishop of Vilnius, had settled in Lithuania since the German annexation of Danzig. Altogether, Lithuania had 13 Bishops and 1 refugee Bishop.

During the war, Bishop Bučys lived in Rome. Bishop Staugaitis of Telšiai died in 1943 and Bishop Pranciškus Ramanauskas was consecrated for that See. Bishop Kukta died in 1942 and Bishop Matulionis assumed the See of Kaišiadorys. The retreating Germans deported Archbishop Skvireckas and Bishops Brizgys and Padolskis to Germany. *Eight Bishops remained* in the country when the Russians again came in 1944.

Thereafter—Archbishop Jałbrzykowski was repatriated to Poland to administer the southern, Polish part of the Archdiocese of Vilnius (with the See at Białystok), Archbishop Karevičius died 30 May 1945 at Marijampolė, and the nonagenarian Bishop Karosas died 7 July 1947 at Marijampolė. Archbishop Reinys "vanished" in June 1947, soon after an alleged "interview" with *Tass*, and Bishops Borisevičius, Ramanauskas and Matulionis were either killed or exiled to

795 Russia. *Only one Bishop*—Paltarokas—was known to be *alive in* 1948, and no information regarding his present fate is available. Administrators who succeeded the martyred Bishops likewise "vanish" in MVD trucks soon after their appointment.

The official Registers of the Church, cited by the Rev. Dr. Kazys Gečys in his "Catholic Lithuania" (*Katalikiškoji Lietuva*, Chicago 1946) gave the following statistics for the year 1940:

Diocese	Deaneries	Priests	Byzantine Rite Priests	Divinity Students	Monastic Orders: Priests	Priors	Nuns	Parishioners
Vilnius	16	307	5	169	62	184	384	877,838
Kaunas	10	289	2	152				500,000
Kaišiadorys	9	163						220,200
Panevėžys	10	235						418,950
Telšiai	12	237		83	90	387	579	385,872
Klaipėda Prelacy		11						22,159
Vilkaviškis	12	245		62				351,403
Total	69	1,487	7	470	152	571	963	2,776,422

The total number of clergy, including those of the Byzantine rite, was 1646. One priest was available to minister 1688 souls. The 1586 members of monastic congregations, included the Franciscan, Jesuit, Salesian, Dominican and Marian Orders, and several exclusively Lithuanian Orders.

794 The same author provided the following statistics regarding the number of churches as of 1940.

Diocese	Arch-Cathedral Basilicas	Cathedral Basilicas	Cathedrals	Parish Churches	Filial Churches	Non-Parochial Churches	Chapels
Vilnius		1		185 +Byz. 7	17	34	110
Kaunas	1			91	31	34	84
Kaišiadorys			1	65	2		12
Panevėžys			1	90	27	7	82
Telšiai			1	111	16	14	32
Klaipėda Prelacy				5		2	
Vilkaviškis			1	93	5		10
Total	1	1	4	670 +Byz. 7	98	91	330

A total of 1202 churches, embracing 681 parishes. Each church served 2310 souls.

In addition to the Roman Catholic community, Lithuania had 51 churches and chapels with 18 pastors of the Evangelical Lutheran Church, 12 Calvinist (Evangelical Reformed Church) parishes with 7 pastors, 3217 independent sectarians (mostly ex-Lutherans), five Tatar Mohammedan congregations (at Vilnius, 40-Tatars, Kaunas, Reižiai and Vinkšniukai), and two Karaim congregations. Statistics are not available regarding Jewish religious communities.

652 For services rendered in keeping birth, matrimonial and burial records, the state budget of Lithuania for 1939 appropriated the following sums in Litas (1 Litas equaled $0.10 in gold or $0.16⅔ depreciated):

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Roman Catholic Church	Lt.	1,383,278
Israelite Congregation	"	105,500
Evangelical Lutheran Church	"	88,000
Evangelical Reformed Church	"	26,360
Greek Orthodox Church	"	60,360
Old Believers Congregation	"	31,920
Mohammedan Congregation	"	2,400
Karaim Congregation	"	400
Total	Lt.	1,691,716
	($169,171.80 gold or $281,483.86 current exchange rate)	

794 Comparison of the situation of the Catholic Church in 1940 with that shown in a *Tass* bulletin of April 1947 and the information provided by the Lithuanian underground resistance movement as of 1948, tells a very eloquent story:

	1940	*Tass* 1947	1948
Archbishops and Bishops	14	2	1
Clergy	1,646	1,332	400
Monastic Order members	1,586	0	0
Churches	1,202	711	ca. 600
Parishioners	2,776,422	"thousands"	most of survivors
Theological Seminaries	4	1	0
Catholic Faculty in Univ.	1	0	0
State assistance	Lt. 1,383,278	0	Ruinous Taxes
Church Taxation	0	?	millions of rubles
Divinity Students	470	ca. 150	0
Killed or exiled clergymen	0	(silence)	75%
Catholic press 1935: number	52	(silence)	0
circulation	7,030,200	(silence)	0
Religious-philosophy books	209	(silence)	0
Sodality-Fraternity Members	800,000	(silence)	0

Naturally, the underground data does not disclose clandestine catechetic instruction by clergymen and laymen, and the secret religious press. Religious books and articles bring highest prices in the black market. All of the Catholic scientific, educational, social, athletic, labor, economic, publishing and charitable institutions, academies, schools, libraries, kindergartens, associations, sodalities, etc., were closed and their property was confiscated by the Russians.

Attempts to Create a "National MVD Church"

● 795 The Russian Orthodox Church is, to all intents and purposes, a branch of the secret political police—the MVD and MGB. This Church is the only religious organization tolerated in Russia, allotted newsprint and printing facilities, and sponsored by Soviet agents in the annexed and satellite countries. "Archbishop" Sergius had been sent to Lithuania in 1940 to subvert the Greek Orthodox Church of the country. This notorious personality ultimately became an agent of the Gestapo and was liquidated by the Gestapo just before the second Russian invasion. The remaining Russian Orthodox clergymen are docile and loyal servants of the MVD-MGB, inspired in part by a Russian nationalism. The few Orthodox people of Lithuania have no respect for them.

When the Protestants practically disappeared from Lithuania and the few thousand native Jews remaining in the country (some 3,000 plus about 15,000 imported Russian aliens of Jewish race) enlisted in the Soviet service, the only religious opposition is the Roman Catholic Church—which consists of at least 90%

795 of the Lithuanian survivors. *Lithuania is still "the most loyal Daughter of Rome in the North of Europe,"* in the words of the late Pope Pius XI.

661 798 The Russians continue their practice of subjecting the Catholic clergy to periodic and systematic "questioning," accompanied by physical torture and threats. Several priests became apostates. Most of the others were killed in torture chambers or exiled to Siberia, while several dozen priests enlisted with the patriotic guerrillas. Retired emiriti priests were called back to duty—as each priest must now serve 3 to 5 parishes.

874 661 798 One seminary remained for a few years. The number of divinity students was limited to 150. Professors and students were repeatedly summoned to the MVD-MGB and subjected to "pressure" and tortures in order to enlist them as agent-informers. Seminary rectors and their assistants were arrested and exiled as soon as they assumed duties. Students attended classes in churches. They were shadowed and threatened, and their number steadily dwindled as the MVD exercised more "pressure." By 1947, the number of divinity students dropped to 60. Normally 30 to 40 priests die annually of natural causes, but only 7-8 priests were graduated annually to replace the deceased. Finally, during the winter of 1947-48, the seminary was closed.

798 659 661 The surviving priests (about 400 as of the fall of 1948) could discourse on Scriptural texts in their sermons—always mindful that MVD agents were taking down notes and that suspicious Russians in the MVD-MGB offices would summon them to enlarge on translations of the suspect imputed allegories. Attacks on the Church in the official press, over the radio and at mass meetings cannot be answered or discussed: that would be "propaganda." The Stalin constitution warrants freedom of the anti-religious propaganda and of "religious belief,"—not of religious "propaganda."

Priests are continually exposed to provocation. For instance, MVD agents go to "confession" in order to provoke some remark by the priest. Sometimes a priest is summoned "to give last rites to a dying person." When the priest arrives, the "dying person" impersonated by a provocateur becomes a "guerrilla" ("bandit") and the clergyman is arrested "for association with bandits." Priests are forced to disrobe in MVD offices and to be photographed with MVD "girls." Afterward the photographs are circulated among the people. Nevertheless, the faithful are not easily misled by the alien oppressor whom every Lithuanian despises.

In 1947 there was a large scale massacre of the faithful at Kretinga when someone rang the bells of the Franciscan monastery at the time the Russians came to close it. The running people saw Russian troops bringing out the bleeding bayoneted body of a priest. Infuriated, the Lithuanians attacked the Russians with stones and bats. The Russians fired indiscriminately at the mob. . . .

No religious literature—no catechisms, missals, discourses, etc.—is printed: no paper is allotted by the government—and all printing places are state-operated. No priests are permitted to enter hospitals, schools, barracks and prisons to administer the sacraments. The priests enter gaols only as prisoners.

Since 1947, the Russians attacked the Church from another angle—clamoring against the Vatican and demanding creation of a "national Catholic Church."

2:Anonymous U-4 (no date)1947 RB5 Lithuanians RB5

The Situation Of The Church In Enslaved Lithuania

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Moscow Boasts

The Information Bulletin of the Soviet Embassy in Washington (April 30), in its "Notes on Soviet Life," describes the alleged freedom of religion in Lithuania:

> The position of the Roman Catholic Church in Soviet Lithuania was described in a recent statement by the Most Reverend Mgr. Reinis, Catholic Archbishop of Vilnius.
>
> "The Catholic Church enjoys perfect freedom in Soviet Lithuania," he told a Tass correspondent. "The local authorities are assisting us in restoring and repairing churches destroyed by the German invaders, and supplying building materials. Our clergy are provided with all necessities.
>
> "There are at present two archbishoprics in Lithuania," Mgr. Reinis went on to explain, "those of Vilnius and Kaunas. The Catholic Church organization has remained unchanged. All 711 churches are functioning with their staffs of 1,332 clergy. The Kaunas Ecclesiastical Seminary, headed by the prominent theologian Ventskus, is graduating scores of young Catholic priests annually. Thousands of believers in Vilnius, Kaunas and other towns and villages gather as usual at Matins and Vespers. All established holidays are observed by the Church."

The Reality

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Before the Russian aggression in 1940, there were 6 dioceses in Lithuania (Archbishoprics of Vilnius and Kaunas, Bishoprics of Kaišiadorys, Panevėžys, Telšiai and Vilkaviškis) and the Klaipėda-Memel Prelacy. Lithuania had three archbishops and seven bishops, including one for the armed forces. There were four theological seminaries (Vilnius, Kaunas, Telšiai and Vilkaviškis) with 850 divinity students. There were Catholic and Protestant Theology-Philosophy Faculties in the Kaunas University, and a goodly number of private denominational high schools and other institutions of learning. A Catholic Academy of Arts and Sciences functioned and a Catholic University was in the process of formation. There were 800 parishes, with about 900 churches and chapels, 1,600 priests, and numerous convents, monasteries and congregations.

000 AND NOW? . . .

The Soviet Bulletin gives the latest statistics: "The Catholic Church organization has remained unchanged . . . 711 churches . . . 1,332 clergy . . . The Kaunas Ecclesiastical Seminary . . . two archbishoprics."

The Soviet Embassy conveniently omits the information regarding the fate of the bishops (of whom only three are probably in the country), the three missing seminaries, 300 priests, and the introduction of *numerus clausus* for divinity students: 150 for a nation of three million. . . The following article by a prominent Catholic layman, a university professor who lived through both Russian occupations and is now a refugee in Germany, will demonstrate bolshevik

3: Simutis S-4 (no date) 1942 RB5 Lithuanians RB5

The average density of the popula- 161
tion of Lithuania is estimated at 118.6 per square mile. The western and southwestern parts of Lithuania are more densely inhabited, the county of Vilkaviskis having an average population of 147.6 per square mile and the county of Marijampole, 116.8. The southern, northern, and northeastern parts of the country are less densely inhabited than the western. For example, the counties of Seinai, Telsiai, and Zarasai have only 78 inhabitants per square mile.[19]

According to nationality, the inhabitants of Lithuania are 162
divided as in Table 1. The religions are shown in Table 2 and occupations in Table 3.

TABLE 1

NATIONALITIES IN LITHUANIA

NATIONALITY	NUMBER	PERCENT OF TOTAL
Lithuanians	1,739,489	80.60
Jews	154,321	7.15
Germans	88,568	4.10
Poles	65,628	3.04
Russians	50,727	2.34
Latvians	14,930	.69
White Russians	4,421	.21
All others	40,075	1.86

TABLE 2

RELIGIONS

RELIGION	NUMBER	PERCENT
Roman Catholic	1,129,870	80.33
Lutheran (Evangelist)	207,118	9.56
Russian Orthodox	55,122	2.62
All other Christian	1,889	.08
Hebrew	157,527	7.30
All other non-Christian	1,640	.07

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[19] C.S.B., *La Lithuanie en chiffres 1918–1928*, Kaunas, 1929, p. 2.

ially mentioned.

346 Of the monastery, which was begun in 1667, only the facade was completed by 1681. After that it took more than 30 years before the building was [193] completed. This monastery[1], too, has suffered greatly in the course of time, primarily through its transfer to a Russian /159/ monastic order which took place in 1840 (it was founded as a Camaldulian monastery). The Russian order occupied it until the first World War and throughout this war itself. In 1920 it was turned over to nuns from Chicago, of the Congregation of Saint Kazimir, and since then has been renovated as much as circumstances permitted.

Within the scope of this work it is impossible to include also the Catholic church buildings in the provinces in the presentation of Lithuanian baroque architecture, especially since all preliminary work is lacking. In the countryside, too, the baroque--in contrast to the Gothic--has had a decisive effect, as numerous splendid church buildings prove. Here only the beautiful monastery of Tytuvėnai may be mentioned. Thus the baroque gained a special home in Lithuania, where it should be evaluated not only as an expression of the power of Roman Catholicism, but also as a manifestation of a special mental attitude of its inhabitants. Even the primitive forms of the wooden village church, as was pointed out in another place, did not remain free of its influence.

[195] Protestant church construction left behind only a few traces in Lithuania. As Dr. Purickis notes, at the time of their greatest influence in Lithuania, the Protestants had many adherents but very few open followers, and possessed in the sixteenth century neither a clergy nor their own places of worship. Later they sometimes took over Catholic churches. (18) The first churches of the Pro-

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18. Cf. Purickis, "Die Glaubensspaltung in Litauen im 16. Jahrhundert bis zue Ankunft der Jesuiten im Jahre 1569," (dissertation) in the periodical Litauen, 1917, Vol. II,

1 [Monastery of Pažaislis, near Kaunas--Analyst]